

دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

الجزء الثالث

Book 3

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Annotated Solutions

Lesson 34

Javid Sheikh

Revision History

[illegible]

Note:

Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.

(٣٤) الدَّرْسُ الرَّابِعُ وَالثَّلَاثُونَ

The Thirty Fourth Lesson

- The Teacher : Where is William ? **الْمُدَّرْسُ : أَيْنَ وَلِيمٌ ؟**
- Bilal : He travelled to Makkah with **بِلَالٌ : سَافَرَ إِلَى مَكَّةَ مَعَ أَقْرَبَائِهِ الَّذِينَ جَاءُوا مِنْ لَنْدَنَ** his relatives who came from London.
- JJ : How is George today ? He had a fever. **الْمُدَّرْسُ : كَيْفَ حَالُ جُورْجِ الْيَوْمِ ؟ كَانَتْ بِهِ حُمَّى .** (lit : Fever was with him).
- B : He is better today and all praise be to Allah. **بِلَالٌ : هُوَ الْيَوْمَ أَحْسَنُ وَالْحَمْدُ لِلَّهِ .**
- JJ : These are notebooks of **الْمُدَّرْسُ : هَذِهِ دَفَاتِرُ طَلْحَةَ وَيَزِيدَ وَعُمَرَ وَمَعْدِيكَرِبَ** . أَيْنَ هُمْ ؟ Talha and Yazid and Umar and Ma'dikarib. Where are they?
- Yazid : Here we are O'teacher. **يَزِيدٌ : هَا نَحْنُ أَوْلَاءُ يَا أَسْتَاذُ .**
- JJ : You are writing things in your notebooks that are (absolutely) not **الْمُدَّرْسُ : تَكْتُبُونَ فِي دَفَاتِرِكُمْ أَشْيَاءَ لَا صَلَةَ لَهَا بِالدَّرْسِ** related to the lesson.
- Ma'adi Yakrib : **مَعْدِيكَرِبُ : نَسْمَعُ مِنْ عُلَمَاءِ مَسَائِلَ شَرْعِيَّةٍ أَوْ نَحْوِيَّةٍ فَكَتَبْنَاهَا فِي هَذِهِ الدَّفَاتِرِ .** We hear from the scholars (about) matters of Islamic law and grammar so we wrote them in these books.
- JJ : It is better that **الْمُدَّرْسُ : الْأَحْسَنُ أَنْ تُخَصِّصُوا لِهَذِهِ الْمَسَائِلِ دَفَاتِرَ مُسْتَقَلَّةً . . . اِقْرَأْ** you designate / specify separate notebooks for these matters....
Read the lesson, O'Marwan.
- Marwan : The Exalted said : I seek **مَرْوَانُ : قَالَ تَعَالَى : أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ .** refuge with Allah from the accursed Satan.
- ① **﴿وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَى﴾** [الْأَنْعَامُ / ١٥٢] . 'And when you speak, do justly even if it is a close relative (you are speaking about).'
- ② **﴿فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا﴾** [طه / ٨٦] . 'And Musa returned to his people angry while sorry.'
- ③ **﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ . . .﴾** [النِّسَاءُ / ٣] . And if you fear that you will not fulfill the obligations towards the orphan girls (then avoid marrying them), marry from other women you like - two and three and four ...'

- عَمَرُ** : يَا أَسْتَاذُ، كَمْ مَعْنَى لـ «إِنْ» ؟
 - Umar : How many meanings are for (إِنْ) ?
- الْمُدْرَسُ** : تَأْتِي «إِنْ» لِمَعَانٍ، مِنْهَا الشَّرْطُ كَمَا فِي قَوْلِهِ تَعَالَى : ﴿وَإِنْ كُنْتُمْ خِفْتُمْ...﴾.
 - JJ: «إِنْ» comes for many meanings, among them is the condition like in the saying of the Exalted: 'And if you fear ...'
 And among them is (also the meaning of) the negation like in the Quran: 'This is nothing except the saying (word) of the human'. And it comes diluted (in light form) from '... وَأَيُّ (يُوسُفُ/ ٣) وَأَيْنَكَ كُنْتَ' (إِنْ) like in the saying of the Exalted: 'And indeed you were before this among the ones who were unaware'. i.e., 'indeed you, you were ...' Also means 'devil'
- طَلْحَةَ** : مَا مَعْنَى «قَوْسٍ قَزَحٍ» يَا أَسْتَاذُ؟
 - Talha : What is the meaning of (قَوْسٍ قَزَحٍ) one word O'teacher?
- الْمُدْرَسُ** : هُوَ قَوْسٌ مِنْ نُورٍ يَظْهَرُ فِي السَّمَاءِ. تَرَى فِيهِ أَلْوَانَ الطَّيْفِ مُتَتَابِعَةً.
 - JJ: It is a bow/arc from (made of) light, it appears in the sky. You see in it a colour of spectrum (in) succession.
- نُوحٌ** : وَمَا مَعْنَى «زُحَلٌ» يَا أَسْتَاذُ؟
 - Nuh : And what is the meaning of (زُحَلٌ), O'teacher?
- الْمُدْرَسُ** : هُوَ أَحَدُ الْكَوَاكِبِ.
 - JJ: It is one of the planets (Saturn).
- (يَدْخُلُ شَابٌّ) (A young man enters)
- هُوَ** : السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. أَنَا طَالِبٌ جَدِيدٌ مِنْ أَفْغَانِسْتَانٍ، وَاسْمِي «شَاهُ».
 - He : Peace be upon you and Allah's Mercy and His Blessings. I am a new student from Afghanistan, and my name is (Shah).
- الْمُدْرَسُ** : أَهْلًا وَسَهْلًا. مِنْ أَيِّ مَدِينَةٍ مِنْ مَدَنِ أَفْغَانِسْتَانِ أَنْتَ؟
 - JJ: Welcome. From which city of the cities of Afghanistan you are from?
- شَاهُ** : مِنْ بَلَخِ.
 - Shah : From Balkh.
- (يَدْخُلُ الْمُرَاقِبُ) (The supervisor enters)
- الْمُرَاقِبُ** : أَفِي الْفَصْلِ كُرَاسِيٌّ وَمَكَاتِبٌ كَافِيَةٌ؟
 - The inspector : Are the chairs and desks enough in the classroom?

- المُدْرَسُ : لَا ، نَحْتَاجُ إِلَى ثَلَاثَةِ مَكَاتِبَ أُخَرَ . JJ: No, we need three more desks .
- المُرَاقِبُ : (مُسَارًّا) يَسْأَلُ الْمَدِيرَ عَنْ وَلِيمٍ ؟ JJ: (whispering) The principal is asking about William?
- المُدْرَسُ : قُلْ لَهُ إِنَّهُ مِنْ أَحْسَنِ طُلَّابِ الْفَضْلِ . (يُسْمَعُ رِنُّ الْجَرَسِ) نَذْهَبُ الْآنَ إِلَى مَعْمَلِ اللُّغَةِ . أَخْرُجُوا بِهَدْوٍ ، وَأَمْشُوا مَشْنَى . JJ: Tell him that he is one of the best students in the class. (Ringing of the bell is heard). We now go to the language workshop. Leave quietly and walk in twos (pairs). مَشْنَى .

Forbidden to decline
(Diptote)

- * In this lesson examples with (diptote) are mentioned. It is the declinable noun to which the tanween does not attach. * وَرَدَ فِي هَذَا الدَّرْسِ أَمْثَلَةٌ لـ «الْمَنْعُ مِنَ الصَّرْفِ» ، وَهُوَ الْأِسْمُ الْمَعْرَبُ الَّذِي لَا يَلْحَقُهُ التَّنْوِينُ . وَهُوَ عَلَى نَوْعَيْنِ : نَوْعٌ يُمْنَعُ مِنَ الصَّرْفِ لِعِلَّةٍ وَاحِدَةٍ ، وَنَوْعٌ يُمْنَعُ لِعِلَّتَيْنِ .
- It is of two kinds: A kind that is prevented from declining because of one reason. And a kind that is prevented for two reasons.

المَنْعُ مِنَ الصَّرْفِ لِعِلَّةٍ وَاحِدَةٍ ، هُوَ :

- ١) مَا كَانَ مَحْتَوًى بِأَلِفِ التَّائِيثِ الْمَقْصُورَةِ أَوْ الْمُدَوَّدَةِ ، وَمِنْ أَمْثَلَتِهِ : مَرَضَى ، وَدُنْيَا ، وَحُبْلَى ، وَفَتَاوَى ، وَهَدَايَا ، وَصَحْرَاءُ ، وَحُمْرَاءُ ، وَفُقَرَاءُ ، وَأَصْدِقَاءُ .
- 1) Which ends with the short feminizing alif (ى) or elongated (ة), and among its examples: Sick persons, and the world, and pregnant, and legal opinions (fatwas), and gifts, and deserts, and reds, and poor, and friends.

- ٢) مَا كَانَ عَلَى وَزْنِ مُتَهَيِّ الْجُمُوعِ - وَهُوَ مَا كَانَ عَلَى وَزْنِ «مَفَاعِلٍ» وَ«مَفَاعِيلٍ» وَأَشْبَاهِهِمَا - ، وَمِنْ أَمْثَلَتِهِ : مَسَاجِدُ ، وَمَفَاتِيحُ ، وَفَنَادِقُ ، وَشَوَارِعُ ، وَرَسَائِلُ ، وَفَنَاجِينُ ، وَأَسَابِيعُ ، وَتَعَابِينُ .
- 2) What is on the pattern of the ultimate plural - and it is what is on the (2) patterns of: (مَفَاعِلُ) and (مَفَاعِيلُ) and their resemblances and among its examples: Mosques, and keys, and hotels, and streets, and letters, and cups, and weeks, and snakes.

وَكَذَلِكَ يُمْنَعُ مِنَ الصَّرْفِ الْمَفْرَدُ الَّذِي عَلَى وَزْنِ مُنتَهَى الْجُمُوعِ،
 which is on the pattern of ultimate plural is diptote, and among its examples: tomatoe, and potatoe, and chalk, and trouser.
 The diptote is for two reasons, it is either a proper noun, or it is an adjective.

أَلْعَلَمُ الْمُنُوعُ مِنَ الصَّرْفِ :
 The proper noun as diptote :

* The proper noun is forbidden from declining if it is: إِذَا كَانَ : *
 يُمْنَعُ الْعَلَمُ مِنَ الصَّرْفِ إِذَا كَانَ :

١) مُؤَنَّثًا، وَمِنْ أَمْثَلِهِ : آمَنَةٌ، وَزَيْنَبٌ، وَحَمْزَةٌ^(١). إِذَا كَانَ الْعَلَمُ
 its examples: Amina, and Zainab, and Hamza. If the feminine proper noun is (of) three letter (with) sukun in the middle like (هِنْدٌ، and دَعْدٌ، and زَيْنَبٌ)، it is permissible to be triptote or diptote, and its triptote is better.

٢) أَعْجَمِيًّا، وَمِنْ أَمْثَلِهِ : إِبْرَاهِيمُ، وَبَاكِسْتَانُ، وَلَنْدُنُ.
 examples: Ibrahim, and Pakistan, and London.

إِذَا كَانَ الْعَلَمُ الْأَعْجَمِيُّ ثَلَاثِيًّا سَاكِنَ الْوَسْطِ مُذَكَّرًا انْصَرَفَ، وَمِنْ أَمْثَلِهِ : نُوحٌ، وَشَيْثٌ، وَلُوطٌ، وَجُرْجٌ، وَخَانٌ، وَشَاهٌ.
 If the non-Arabic proper noun is (of) three-letter masculine with sukun in the middle, it declines fully, and among its examples:

أَمَّا الثَّلَاثِيُّ السَّاكِنُ الْوَسْطِ الْمُؤَنَّثُ فَيُمْنَعُ، وَمِنْ أَمْثَلِهِ : بَلْخٌ، وَحِمَصٌ، وَنَيْسٌ، (مَدِينَةٌ فِي فَرَنْسَةِ)، وَمُوشٌ (مَدِينَةٌ فِي تُرْكِيَةِ).
 As far the feminine three letter (proper noun) (with) sukun in the middle, it is forbidden to decline, and among its examples: Balkh, and Homs, and Nice (a city in France), and Mus (a city in Turkey).

٣) مَعْدُولًا - أَيَّ كَانَ عَلَى وَزْنِ «فَعْلٌ» -، وَمِنْ أَمْثَلِهِ : عَمْرٌ، (مَعْدُولًا) (Transformation): That is, on the pattern of (فَعْلٌ)، - and among its examples: Umar, and Zufar, and Zuhl (Saturn), and Hubble, and Quzah.

(١) «آمَنَةٌ» لَفْظُهَا وَمُسَمَّاها كِلَاهُمَا مُؤَنَّثٌ؛ «زَيْنَبٌ» لَفْظُهَا مُذَكَّرٌ، وَمُسَمَّاها مُؤَنَّثٌ؛ «حَمْزَةٌ» لَفْظُهَا مُؤَنَّثٌ وَمُسَمَّاها مُذَكَّرٌ.

(Amina) its word and its name both of them are feminine ; (Zainab) its word is masculine and its name is feminine ; (Hamza) its word is feminine and its name is masculine.

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The rulings of the diptote :

مَا الْمُصَدَّرِيَّةُ الظَّرْفِيَّةُ
'As long as'

أَحْكَامُ الْمُنْوَعِ مِنَ الصَّرْفِ :

*

1) The diptote does not take tanween.

(١) الْمُنْوَعُ مِنَ الصَّرْفِ لَا يُنَوِّنُ.

2) It is made majrur

with fatah as long

as it is not mudaf

or it is not decorated with 'Al'.

(٢) وَيَجْرُ بِالْفَتْحَةِ مَا لَمْ يَكُنْ مُضَافًا، أَوْ مُحَلًى بِـ«الٍ». فَإِذَا أُضِيفَ

أَوْ مُحَلًى بِـ«الٍ» جَرَّ بِالْكَسْرِ، نَحْوُ: دَرَّسْتُ فِي مَدَارِسَ كَثِيرَةٍ؛ دَرَّسْتُ

فِي مَدَارِسِ الْمَمْلَكَةِ؛ دَرَّسْتُ فِي كَثِيرٍ مِنَ الْمَدَارِسِ.

So when it is made mudaf or decorated with 'Al' it becomes majrur with Kasrah, مُضَافٌ

e.g.: I taught in many schools; I taught in the schools of the kingdom; I taught

in many of the schools.

A diptote used as a 'Mudaf'
is not a diptote anymore.

FIII Passive

3) The مُنْقُوصٌ (deficient)

(٣) الْمُنْقُوصُ مِنَ الْجَمْعِ الْمُتَنَاهِي يُعَامَلُ مُعَامَلَةَ الْمُنْقُوصِ مِنَ

from the ultimate plural is treated with

the treatment of the deficient from the

triptote, so the 'Ya' of the nominative and the genitive is dropped, and it gets tanween,

e.g.:

الْمُنْصَرَفِ، فَتُحَذَفُ يَأُوهُ رَفْعًا وَجَرًّا، وَيُنَوِّنُ، نَحْوُ:

- The nominative: This word, it has many meanings.

الْمَرْفُوعُ : هَذِهِ الْكَلِمَةُ لَهَا مَعَانٍ كَثِيرَةٌ.

- The accusative: I know many meanings of (for) this word.

الْمَنْصُوبُ : أَعْرِفُ مَعَانِي كَثِيرَةً لِهَذِهِ الْكَلِمَةِ.

- The genitive: This word is used with many meanings.

الْمَجْرُورُ : تُسْتَعْمَلُ هَذِهِ الْكَلِمَةُ بِمَعَانٍ كَثِيرَةٍ.

تَمَارِينُ Exercises

- 1- اِسْتَخْرِجْ مِنَ الدَّرْسِ الْأَسْمَاءَ الْمَمْنُوعَةَ مِنَ الصَّرْفِ، وَاذْكُرْ سَبَبَ مَنَعِ كُلِّ وَاحِدٍ مِنْهَا مِنَ الصَّرْفِ. (i.e., reason to be a diptote).

Because it is:	سَبَبُ الْمَنَعِ مِنَ الصَّرْفِ Reason of being diptote	الأَسْمَاءُ الْمَمْنُوعَةُ مِنَ الصَّرْفِ Diptote Nouns
a non-Arab proper noun	لِأَنَّهُ عَلِمَ أَعْجَمِيٌّ	وَلَيْمٌ
a feminine proper noun	لِأَنَّهُ عَلِمَ مُؤَنَّثٌ	مَكَّةُ
a non-Arab proper noun	لِأَنَّهُ عَلِمَ أَعْجَمِيٌّ	لَنْدَنُ
ending with the maksurah feminizing alif	لِأَنَّهُ مَخْتُومٌ بِأَلِفِ التَّائِيثِ الْمَقْصُورَةِ	حُمَّى
an adjective on the pattern of a verb	لِأَنَّهُ صِفَةٌ عَلَى وَزْنِ أَفْعَلٍ	أَحْسَنُ
on the pattern of ultimate plural	لِأَنَّهُ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	دَفَائِرُ
a feminine proper noun	لِأَنَّهُ عَلِمَ مُؤَنَّثٌ	طَلْحَةُ
a transformed proper noun	لِأَنَّهُ عَلِمَ مَعْدُولٌ	عُمَرُ
a proper noun which is a combination of two words that become one word	لِأَنَّهُ عَلِمَ مُرَكَّبٌ تَرْكِيبًا مَرْجِيًّا	مَعْدِيكِرَبُ
a proper noun on the pattern of a verb	لِأَنَّهُ عَلِمَ عَلَى وَزْنِ فِعْلٍ	يَزِيدُ
on the pattern of ultimate plural its original is (أَشْيَاءُ)	لِأَنَّهُ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ إِذْ أَصْلُهُ (أَشْيَاءُ)	أَشْيَاءُ
ending with the mamdudah feminizing alif	لِأَنَّهُ مَخْتُومٌ بِأَلِفِ التَّائِيثِ الْمَمْدُودَةِ	عُلَمَاءُ
on the pattern of ultimate plural	لِأَنَّهُ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	مَسَائِلُ
a proper noun ending with extra alif and nun	لِأَنَّهُ عَلِمَ مَخْتُومٌ بِأَلِفِ وَنُونِ زَائِدَتَيْنِ	مَرَوَانُ
ending with the maksurah feminizing alif	لِأَنَّهُ مَخْتُومٌ بِأَلِفِ التَّائِيثِ الْمَقْصُورَةِ	قُرْبَى
a non-Arab proper noun	لِأَنَّهُ عَلِمَ أَعْجَمِيٌّ	مُوسَى
an adjective on the pattern of ثَلَاثٌ	لِأَنَّهُ صِفَةٌ عَلَى وَزْنِ فَعْلَانٍ	غَضَبَانُ
a transformed adjective	لِأَنَّهُ صِفَةٌ مَعْدُولَةٌ	مَثْنَى
a transformed adjective	لِأَنَّهُ صِفَةٌ مَعْدُولَةٌ	ثَلَاثَ
a transformed adjective	لِأَنَّهُ صِفَةٌ مَعْدُولَةٌ	رُبَاعَ

- ٢٨٣ -

Because it is:
 mangus on the pattern
 of ultimate plural

a feminine
proper noun

a transformed
proper noun

a transformed
proper noun

a non-Arab
proper noun

a non-Arab
proper noun

on the pattern of
ultimate plural

on the pattern of
ultimate plural

a transformed
adjective

السَّبَبُ الْمَنْعُ مِنَ الصَّرْفِ Reason of being diptote	الأَسْمَاءُ الْمَمْنُوعَةُ مِنَ الصَّرْفِ Diptote Nouns
لِأَنَّهُ مُنْقُوصٌ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	مَعَانٍ
لِأَنَّهُ عَلَمٌ مُؤَنَّثٌ	طَلْحَةُ
لِأَنَّهُ عَلَمٌ مَعْدُولٌ	فُرُحٌ
لِأَنَّهُ عَلَمٌ مَعْدُولٌ	زُحْلٌ
لِأَنَّهُ عَلَمٌ أَعْجَمِيٌّ	أَفْعَانِسْتَانٌ
لِأَنَّهُ عَلَمٌ أَعْجَمِيٌّ	بَلُخٌ
لِأَنَّهُ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	كَرَاسِيٌّ
لِأَنَّهُ عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	مَكَاتِبٌ
لِأَنَّهُ صِفَةٌ مَعْدُولَةٌ	أُخْرٌ

٢ - اُسْتَخْرِجْ مِنَ الدَّرْسِ مَا جَرَّ مِنَ الْأَسْمَاءِ الْمَمْنُوعَةِ مِنَ الصَّرْفِ بِالْكَسْرَةِ، وَادْكُرْ

السَّبَبُ. what is majrur from the diptote nouns with Kasrah, and mention the reason.

The majrur with/for the reason of being decorated with the alif and the lam

The majrur with Kasrah with/for the reason of being mudaf

④	أَلْمَجْرُورُ بِسَبَبِ تَحْلِيَّتِهِ بِالْأَلِفِ وَاللَّامِ	①	أَلْمَجْرُورُ بِالْكَسْرَةِ بِسَبَبِ الْإِضَافَةِ
⑤	فِي هَذِهِ الدَّفَاتِرِ، لِهَذِهِ الْمَسَائِلِ	②	مَعَ أَقْرَبَائِهِ
⑥	فِي الْيَتَامَى	③	فِي دَفَاتِرِكُمْ
	أَحَدُ الْكَوَاكِبِ		مِنْ أَحْسَنِ الطُّلَّابِ

4) In these notebooks, for these matters.

1) With his relatives.

5) Towards the orphan girls.

2) In your notebooks.

6) One of the planets.

3) One of the best students.

- 3- عَيْنِ الْمَنْعُومِ مِنَ الصَّرْفِ فِيمَا يَأْتِي، وَادْكُرْ سَبَبَ مَنْعِهِ. وَإِذَا جُرَّ بِالْكَسْرِ فَادْكُرْ سَبَبَ ذَلِكَ : Specify the diptote in what follows, and mention the reason of its being prohibited. When it is majrur with Kasrah, mention the reason for that.

- 1) 'Is Allah not the most just of the just?' . [التَّيْنُ/٨] ﴿أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ﴾
- 2) 'And they are adorned with bracelets (made) from silver.' . [الْإِنْسَانُ/٢١] ﴿وَحُلُّوْا أَسَاوِرَ مِنْ فِضَّةٍ . . .﴾
- 3) 'So I swear by the Lord of both Easts and both Wests...' . [الْعَارِجُ/٤٠] ﴿فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ . . .﴾
- 4) 'Do not go near the prayer while you are intoxicated...' . [النِّسَاءُ/٤٣] ﴿لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى . . .﴾
- 5) 'Or were you witness when the death approached Yaqub....' . [البَقَرَةُ/١٣٣] ﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ . . .﴾

السَّبَبُ مِنْهُ	السَّبَبُ مِنْهُ	السَّبَبُ مِنْهُ	السَّبَبُ مِنْهُ
سَبَبُ جَرِّهِ بِالْكَسْرِ.	سَبَبُ مَنْعِهِ	السَّبَبُ مِنْهُ	السَّبَبُ مِنْهُ
لأنَّه مُضَافٌ	لأنَّه صِفَةٌ عَلَى وَزْنِ أَفْعَلٍ	أَحْكَمٌ	١
—	لأنَّه عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	أَسَاوِرٌ	٢
لأنَّهْمَا مُحَلَّيَانِ بِ(الِ)	لأنَّهْمَا عَلَى وَزْنِ مُنْتَهَى الْجُمُوعِ	الْمَشَارِقِ وَالْمَغَارِبِ	٣
—	لأنَّه مَخْتُومٌ بِالْفِ التَّانِيَةِ الْمَقْصُورَةِ	سُكَارَى	٤
—	لأنَّه مَخْتُومٌ بِالْفِ التَّانِيَةِ الْمَمْدُودَةِ	شُهَدَاءُ	٥
—	لأنَّه عَلَمٌ أَعْجَمِيٌّ	يَعْقُوبَ	٦

- 4- جُرَّ الْمَنْعُومُ مِنَ الصَّرْفِ فِيمَا يَأْتِي بِالْكَسْرِ : «نَزَلْنَا فِي فَنَادِقَ» . Make the following diptotes (to triptotes) with Kasrah : (We arrived / stayed at hotels)

نَزَلْنَا فِي فَنَادِقِ الْمَدِينَةِ الْمُنَوَّرَةِ.

مُضَافٌ
We arrived / stayed at hotels of Madina - til - Munawara.

- 5- Enter word (Maids) in three *أَدْخِلْ كَلِمَةً «جَوَارٍ» فِي ثَلَاثِ مَجَلٍ عَلَى أَنْ تَكُونَ مَرْفُوعَةً فِي الْأَوَّلِ، وَمَنْصُوبَةً فِي الثَّانِيَةِ، وَمَجْرُورَةً فِي الثَّالِثَةِ.*
sentence that you make nominative in the first one, and accusative in the second and genitive in the third.

- 1) Maids came. *مَرْفُوعٌ* (١) جَاءَتْ جَوَارٍ.
 2) I saw maids. *مَنْصُوبٌ* (٢) رَأَيْتُ جَوَارِي.
 3) I spoke to maids. *مَجْرُورٌ* (٣) تَحَدَّثْتُ إِلَى جَوَارٍ.

- 6- In *«عَائِشَةُ عَائِشَةُ»* the first *(رَبَّنَا)* word is a diptote and *Living Name* the second one is not (i.e. not prevented and also not a name). Why?
 - *«عَائِشَةُ عَائِشَةُ» مُنْعَتِ الْكَلِمَةُ الْأُولَى مِنَ الصَّرْفِ، وَلَمْ تُنَمَّعِ الثَّانِيَةُ. لِأَنَّهَا؟*

- *الْكَلِمَةُ الْأُولَى مَمْنُوعَةٌ مِنَ الصَّرْفِ لِأَنَّهَا عَلَمٌ مُؤَنَّثٌ، أَمَّا الْكَلِمَةُ الثَّانِيَةُ فَلَيْسَتْ عَلَمًا.*
The first word is diptote because it is a feminine proper noun, as for the second word it is not a proper noun.

- 7- Why Rabbit *(أَرْنَبٌ)* is not a diptote even *لِمَهْ؟*
لمَ يُنَمَّعُ «أَرْنَبٌ» مِنَ الصَّرْفِ مَعَ أَنَّهُ عَلَى وَزْنِ فِعْلٍ. لِأَنَّهُ لَيْسَ عَلَمًا، لَا صِفَةً. وَلَكِنْ أَنَّهُ حَيَوَانٌ.
Because it is not a proper noun nor an adjective. Rather it is an animal.

- 8- Give example of a majrur diptote with *كَسْرًا* for the reason of being mudaf.
مَثَلٌ لَجَرِّ الْمُنْعُوعِ مِنَ الصَّرْفِ بِالْكَسْرِ بِسَبَبِ الْإِضَافَةِ.
 - *I taught in the schools of the kingdom.* *دَرَّسْتُ فِي مَدَارِسِ الْمَمْلَكَةِ.*

- 9- Give example of a majrur diptote with *كَسْرًا* for the reason of being decorated with 'AL'.
مَثَلٌ لَجَرِّ الْمُنْعُوعِ مِنَ الصَّرْفِ بِالْكَسْرِ بِسَبَبِ تَحْلِيهِ بِـ «ال».
 - *I taught in many of the schools.* *دَرَّسْتُ فِي كَثِيرٍ مِنَ الْمَدَارِسِ.*

- 10- Give example of each one which follows: *مَثَلٌ لِكُلِّ مِمَّا يَأْتِي :*

- 1) The transformed adjective. *أُخْرَى* (١) *الْصِّفَةُ الْمَعْدُولَةُ.*
 2) The non-Arabic proper noun. *إِبْرَاهِيمُ* (٢) *الْعَلَمُ الْأَعْجَمِيُّ.*
 3) The adjective which is on the *هُجُوعَاتٌ* (٣) *الْصِّفَةُ الَّتِي عَلَى وَزْنِ «فَعْلَانٌ».*
فَعْلَانٌ.

- 4, The proper feminine noun . Hamza أمينة Amina , حمزة (used for male names)
- 5, The transformed proper noun . Umar عُمر
- 6, The adjective which is on the pattern of (أَنْتَلُ) Best أَحْسَنُ
- 7, The proper noun ending with extra alif and nun . Ramadan رَمَضَانُ
- 8, The compound proper noun . Madikarib مَعْدِيكَرِبُ New York نِيُورُوكْ
- 9, The ultimate plural noun . Masjids مَسَاجِدُ
- 10, The noun ending with long feminizing alif . Red (F) حَمْرَاءُ
- 11, The noun ending with short feminizing alif . Fatwa فَتَاوَى
- 12, The (deficient) noun from the ultimate plural noun . Night لَيْالٍ
- 13, The proper feminine triptote noun . Hind هِنْدُ
- 14, The proper non-Arabic triptote noun . Nuh نُوحُ

11- «إِبْرَاهِيمُ» وَ«لُوطٌ» كِلَاهُمَا أَعْجَمِيٌّ . فَلَمْ يُنْعِ الْأَوَّلُ مِنَ الصَّرْفِ ، وَلَمْ يُنْعِ الْآخَرُ؟ (Ibrahim) and (Lut)

are both non-Arabic . So why the first one is a diptote and why the second one is not ?

The first one is not a three letter (noun) with sukun in the middle . مَذَكَّرٌ . أما الثاني فإنه ثلاثي ساكن الوسط مذكَّرٌ . As for the second one , it is indeed three letter masculine with sukun in the middle .

12- «جُرْجٌ» وَ«بَلْخٌ» كِلَاهُمَا أَعْجَمِيٌّ ، وَثَلَاثِي سَاكِنُ الْوَسْطِ . فَلِمَ أَنْصَرَفَ الْأَوَّلُ ، وَلَمْ يَنْصَرَفِ الْآخَرُ؟

(George) and (Balkh) are both non-Arabic , with three letters with sukun in the middle . Why the first one declines fully while the other one does not decline ?

- George is masculine and Balkh is feminine . (جُرْجٌ) مَذَكَّرٌ ، وَ (بَلْخٌ) مُؤَنَّثٌ .

13- أَيُّ عِلْمٍ يَجُوزُ صَرْفُهُ وَمَنْعُهُ؟ Which proper nouns are permissible to be triptote or diptote ?

- The proper feminine Arabic . «هِنْدٌ وَدَعْدٌ» . الْعِلْمُ الْمُؤَنَّثُ الْعَرَبِيُّ إِذَا كَانَ ثَلَاثِيًّا سَاكِنُ الْوَسْطِ كـ «هِنْدٍ وَدَعْدٍ» . nouns if they are three letters with sukun in the middle like هِنْدٌ and دَعْدٌ .

مَلْحُوظَةٌ : مُنْعَ «أَشْيَاءُ» مِنَ الصَّرْفِ لِأَنَّ أَصْلَهُ «أَشْيَاءُ» عَلَى وَزْنِ «أَفْعِلَاءُ» .

Note : «أَشْيَاءُ» is diptote because originally it is (أَشْيَاءُ) on the pattern of (أَفْعِلَاءُ)

The New Words الْكَلِمَاتُ الْجَدِيدَةُ

قَرُبَ يَقْرُبُ (وَقَرِبَ يَقْرِبُ) قُرْبًا وَمُقَرَّبَةً (u-u/i-i-a) To be near, to come near, to get close

(جَمْعُ) أَقْرَبَاءُ Relatives, relations, قَرِيبٌ

قُرْبَى Relationship, kinship

حَمَّ يَحْمُ حَمًّا (a-u) To heat, to make hot

(مُؤَنَّثٌ) حُمٌّ Fever

وَصَلَ يَصِلُ وَصَلًا (a-i) To connect

صِلَةٌ connection

(جَمْعُ) عُلَمَاءُ Learned person, scholar, عَالِمٌ

شَرِيعَةٌ Islamic law

(مُفْرَدُهُ) مَسَائِلُ Question, issue, matter, مَسْأَلَةٌ

خَصَّصَ يُخَصِّصُ تَخْصِصًا (II) To itemize, to specify, (grammatically, to particularize)

إِسْتَقْلَلَ يَسْتَقِلُّ إِسْتِقْلَالًا (X) To be independent, to find something insignificant, to carry or transport
مُسْتَقِلٌّ Independent

عَدَلَ يَعْدِلُ عَدَالَةً (a-i) To act justly, to deal fairly/equitably

أَقْسَطَ يُقْسِطُ إِقْسَاطًا (IV) To act justly, to give right weight and measure

يَتِمَّ يَتِمُّ (يَتِمُّ وَيَتِمُّ وَيَتِمُّ) (a-i/u-u/i-i-a) To be or become an orphan

(جَمْعُ) يَتَامَى Orphans, يَتِيمٌ

طَابَ يَطِيبُ طَيِّبًا وَطِيبَةً (a-i) To be good, agreeable, pleasant

ثَنَى يَثْنِي ثَنِيًّا (a-i) To double

مُنَى Twos, two at a time, two by two, Oft repeating

قَوَسَ يَقْوِسُ قَوَاسًا (i-a) To be bent, curved

(مُذَكَّرٌ وَمُؤَنَّثٌ) قَوْسٌ Bow, longbow, arc

فُرُخٌ Name of a certain devil

قَوْسٌ قَوْسٌ Rainbow (As per Lane's lexicon, this is a compound word – therefore not separable)

طَيْفٌ Spectrum, fantasy, apparition

تَتَابَعَ يَتَتَابَعُ تَتَابُعًا (VI) To follow in succession

(جَمْعُ) مَدِينَةٌ City, مُدُنٌ

كَفَى يَكْفِي كِفَايَةً (a-i) To be enough

(اسْمُ الْفَاعِلِ، مُذَكَّرُهُ) كَافٍ Sufficient, enough, كَافِيَةٌ

سَارَ يَسَارُ مُسَارَةً (III) To confide or speak secretly

(اسْمُ الْمَكَانِ مِنْ عِلْمٍ يَعْلَمُ) مَعْمَلٌ Workshop

هَدَأَ يَهْدَأُ هَدَأً وَهْدُوءٌ (a-a) To be clam, quiet, tranquil

مَنَعَ يَمْنَعُ مَنَعًا (a-a) To stop, to prevent, to obstruct, to hold back

(اسْمُ الْمَفْعُولِ) مَمْنُوعٌ Prohibited, forbidden

صَرَفَ يَصْرِفُ صَرْفًا (a-i) To turn; (Grammatically: to inflect a word to decline)

مَمْنُوعٌ مِنَ الصَّرْفِ Indclinable

أَنْصَرَفَ يَنْصَرِفُ أَنْصَرَفًا (VII) To turn away to go away, to be fully, i.e., triptote, inflected (grammar)

(اسْمُ الْفَاعِلِ) مُنْصَرَفٌ Fully inflected, i.e., a triptote

(أَيُّ مَمْنُوعٌ مِنَ الصَّرْفِ) غَيْرُ مُنْصَرَفٍ Indclinable

عِلَّةٌ Reason, عَلِلَّ (جَمْعُ)

حَتَمَ يَحْتِمُ حَتْمًا (a-i) To end, to finish or complete

مُخْتَمٌ Something that ends

حَبِلَ يَحْبِلُ حَبَلًا (i-a) To be pregnant

حَبْلَى (جَمْعُ) Pregnant, حَبْلَى

أَفْتَى يُفْتِي إِفْتَاءً (IV) To give legal opinion

فَتْوَى (جَمْعُ) Legal opinion, فَتْوَى

فَتْاوَى (جَمْعُ) Legal opinions (مُفْرَدُهُ فَتْوَى)

هَادَى يُهَادِي هُدَايَةً (III) To exchange gifts

هَدَايَا (جَمْعُ) Gift, هَدَايَا

صَحْرَاءُ (جَمْعُ) Desert, صَحَارِي

عَلِلَّ (جَمْعُ) Illness, disease, deficiency, عَلِلَّ

أَشْبَهَ يُشْبِهُ إِشْبَاهًا (IV) To resemble

أَشْبَاهٌ (جَمْعُ) Similar to, almost like/kind, شَبَهٌ

رَسَائِلُ (جَمْعُ) Letter, رِسَالَةٌ

أَسَاوِرُ (جَمْعُ) Bracelet, bangle, سَوَاوِرُ

فَنَاجِيْنُ (جَمْعُ) Coffee cup, فَنَجَانُ

أَسَابِيعُ (جَمْعُ) Week, أُسْبُوعٌ

تُعَابِيْنُ (جَمْعُ) Serpent, تُعْبَانُ

طَمَاطِمُ Tomatoes

بَطَاطِسُ Potatoes

طَبَاشِيرُ Chalk (for writing)

سَرَوِيلُ Trousers

عَلَمٌ Token, label, (grammar) proper name

صِفَةٌ (grammar) Adjective

سَمَّى يُسَمِّي تَسْمِيَةً (II) To name something or someone

اِسْمُ الْمَفْعُولِ مُسَمًّى Named

وَسَطَ يُوَسِّطُ تَوْسِيطًا (II) To place in middle or center

وَسْطٌ Middle, center

وَلَّى يَلِي وَلَاءً وَوَلَايَةً (a-i) To be near

اِسْمُ التَّفْضِيلِ أَوْلَى More appropriate, more deserving, better suited

أَعْجَمِيٌّ Non-Arab, foreigner

مَعْدُولٌ (Grammatically means) Transformed

مُرَكَّبٌ (Grammatically means) Compound

اِشْتَرَطَ يَشْتَرِطُ اِشْتِرَاطًا (VIII) To make conditional, to stipulate

أَزْمَلَ يُزْمَلُ اِرْمَالًا (IV) To become a widower or widow

أَزْمَلٌ Widower, (مَنْعُ مِنَ الصَّرْفِ)

أَزْمَلَةٌ Widow, (مُؤَنَّثٌ)

جَوَارٍ (جَمْعُ) Girl, جَارِيَةٌ

مَزَجَ يَمْزِجُ مِزَاجًا (a-u) To mix, to mingle, to blend

مَزْجِيًّا Combined

مَعْدِيكَرِبُ Ma'dikarib (Name of a person)

حَضْرَمَوْتُ Name of a region in South Eastern Yemen

أَصَافَ يُضِيفُ إِضَافَةً (IV) To add (grammatically, to add a noun to another to signify the meaning of possession)

حَلَّى يُحَلِّي تَحْلِيَةً (II) To decorate, to adorn

(اسْمُ الْمَفْعُولِ) مُحَلَّى Decorated, adorned, embellished

عَامَلَ يُعَامِلُ مُعَامَلَةً (III) To apply, to treat

جَوَّارٍ (جَمْعٌ) Maid servant, جَارِيَةٌ

أَرَانِبُ (جَمْعٌ) Rabbit, أَرْنَبٌ

الصفحة الأخيرة من هذا الملف والجزء الثالث
The last page of this file and of the Book III

تُمَّتْ بِعَوْنِ اللَّهِ

